

St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

No. 2.

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(For ST. ANTHONY'S MESSENGER.)

St. Mary Magdalen, Penitent.

Magdalen, once haughty sinner,—
Now, through Christ's all-powerful grace,
Spends, in pray'r and tearful penance,
In a lonely mountain-place,
Thirty years of isolation,
Waiting for the Bridegroom's Voice,
Till He comes, and, gently calling,
Bids her evermore rejoice!

Magdalen, we, too, are guilty,—
Marked our lives with stain of sin,—
Help us, so that Christ, the Shepherd,
Fill with grace our souls within.
Turn our hearts from earthly glamour,—
Lead them, though by Sorrow's way,
To the knowledge of the Saviour,
Whose behest they would obey!

—Amadeus, O. S. F.

The Tertiaries' Corner.

They will contribute—each according to his means—to a common fund, from which the poorest members of the association may be relieved, especially in time of sickness. (Rule, Chapt. II., §12.)



CHARITY is not satisfied with saying a few kind words; it lives by deeds, it takes shape in generosity. The first Christians laid all their goods at the feet of the Apostles, that a redistribution of them might be made according to the individual needs of the Christian community.

Tertiaries of St. Francis ought to imitate that spirit of the early Church, and ought even to act as did the members of the early Church, as far as the dictates of prudence allow of their doing so. A member of the Third Order living in the world cannot, speaking practically, strip himself of all his possessions, and Providence has ordained that by economy, by the simplicity of his tastes and by his industry, he shall protect and increase the property of his family. On the other hand he must not forget that he ought to devote to charity a large proportion of what he has denied himself in pleasure. "He that soweth sparingly," the Apostle says, "shall also reap sparingly, and he who soweth in blessings, shall also reap of blessings." (II. Cor., 9, 8.)

The Holy Rule furthermore says in paragraph thirteen of the same chapter: "Let the prefects either visit in person any member who is ill, or else send some one to perform the offices of charity." Tertiaries are members of one family; they call themselves brothers and sisters, therefore, they must be really united among themselves. Tertiaries are one body, and it is impossible for one member of the body to suffer without the other members suffering in sympathy. Visiting the sick ought to be a sacred duty to all of us: it is a work of mercy at once corporal and spiritual, it is a source of consolation to the sufferer, a source of edification to others, and a gain in merit to him who practices that act of charity. But in this, as in the practice of every virtue, discretion must guide us. There are, or there may be, so many little differences in expediency, so many discriminations to be made, such varying circumstances to consider. Everything that is lawful is not always expedient, and *better* is sometimes worse than *good*. It is for the Director and for those who, with him, are at the head of the Fraternity, to rule what is most advisable in this matter with regard to the different circumstances of any particular case.

"When the sickness is serious, let the prefects urge the sick man by warning and persuasion, to attend in time to matters which concern the purifying of his soul." (§13.) We must not forget that the grace of

the Third Order ought above all to be a special grace of detachment, detachment from everything and everybody, according to God's holy Will, detachment even from life itself. This must not, however, prevent the religion of the Tertiary being sweet and amiable; it must not prevent his loving what he ought to love, or giving his mind to the success of his domestic affairs, leaving all to God afterwards as though he himself had done nothing, and trusting entirely to God's goodness with the ease of a child who throws himself into his mother's arms. But the grace of the Third Order ought to enable him to meet death calmly when it comes, with perfect submission to the decree of heaven, nay, with the joy of a captive who sees the moment of his freedom draw near; so that when he is told that his last hour has come, and it is suggested to him that he should receive the last Sacraments, he ought to be able to say with the Psalmist: "I rejoice at the things that were said to me: We shall go into the house of the Lord." (Psalm 121, 1.)

While we were considering the subject of visiting the sick, it will not be amiss to say a few words about visiting in general. Whenever Tertiaries are obliged to go into society, they ought to endeavor to imitate the virtues practiced by the Blessed Virgin in the sacred mystery of the Visitation. In the first place, then, her visit to her cousin St. Elizabeth was inspired by the Holy Ghost. But the people of whom St. Paul says that they "go about from house to house, and are not only idle, but tattlers also, and busybodies, speaking things which they ought not," are certainly not moved by the "Spirit of God." Before setting out to pay a visit, a Tertiary should ask himself whether this visit is likely to be of any real use, or whether it will not rather cause him to neglect his duties, his household affairs, or his work. Secondly, in the mystery of the Visitation, we see the one who is *the greater* visit *her inferior* with a feeling of deep humility. In the same manner should we bring humility into all our relations with others; in the end it will disarm ill-will, and leave a subtle perfume of edification which spreads abroad the good odor of Jesus Christ.

Finally, let there not be any idle or useless talk during your visits. The conversation of the Blessed Virgin and her holy cousin is stamped with wisdom, and is the outpouring of souls filled with the love of God. Do not talk much; neither of yourself, nor of your devotions, nor of your confessor and what he told you to do or to avoid. When you speak of God, do not speak in a tiresome way, with set phrases and the air of a preacher, which either annoys people or makes them laugh. Our Blessed Lady went to visit St. Elizabeth to perform the most delicate act of charity. May our visits be so many acts of that heavenly virtue which so successfully extends the kingdom of God upon earth, holy charity.

St. Francis and the Franciscans.

By FR. BONAVENTURE HAMMER, O. F. M.



HIS year being the seventh centenary of the foundation of that great work of the Seraphic Saint, the Order of the Friars Minor, as he called his brethren, or the Franciscans, as they are popularly known, we deem it appropriate to mention him and his spiritual sons in a comprehensive historical sketch.

St. Francis, the son of a wealthy merchant in Assisi, Italy, was born in that city in 1182. Chosen by God to be a living manifestation to the world of Christ's poor and suffering life on earth, he was early inspired with a high esteem for and consuming love of poverty and humility. The thought of the Man of Sorrows, who had not where to lay His head, impelled him to renounce the wealth and worldly station to which he had been born. The scorn and hard usage which he met with from his father and townsmen did not deter him from his purpose. When the young Francis, in the enthusiasm of his first love of holy poverty, stood before the Bishop of Assisi, not content with the renunciation of his paternal inheritance, he stripped himself of the very clothes he wore, and then and there resolved to have only our Father who is in heaven. He decided to labor henceforth only for His glory and for the interests of His Church. How well he succeeded is known throughout the Christian world.

The divine love inflaming him was too mighty not to kindle his heart with a desire to lead others to a life similar to that which he had adopted. Many joined him, and with the approval of Pope Honorius III., obtained in 1209, he constituted them into a religious Order, which he called that of the Friars Minor. Soon he founded also the Order of Poor Clares, and the Order of Penance, which spread throughout the world under the name of the Third Order of St. Francis, and was designed for persons striving to lead a life of perfection without severing the ties that bound them to the world.

St. Francis spent his life like his Divine Master, now in preaching to the multitudes, now retired to desert solitudes in fasting and contemplation. His holy death occurred in the beginning of his 45th year, on the 4th of October, 1226.

It may seem at first sight that St. Francis was gathered before his time like a premature fruit; but if we take into account the saying of Holy Scripture that "a spotless life is old age" (Wisd. iv., 8), we will be obliged to recognize that "he pleased God and was beloved, and living among sinners he was ripe for heaven." (Ib., 9.) Abounding in grace and merits he was ripe for heaven. In less than twenty years he had surpassed the austerities of the anchorites of the desert, the labors of

apostolic men and the sufferings of the martyrs; in less than twenty years he had founded three religious families, reformed the manners of his age, and established the reign of Christ over the greater part of Christendom.

There are some features in the life of St. Francis which render him a perfect image of Christ. His life bore a close resemblance to our Divine Lord's. It was not exclusively active, nor yet entirely contemplative, but embraced both methods; It was marked by a scrupulous absence of singularity; he conformed himself to others; his penitential mortifications were heroic; he was completely detached from worldly cares and interests. In his external appearance, too, he bore during his last years a remarkable likeness to our Divine Savior—the *stigmata* or five wounds, with which Christ deigned to impress the hands, feet and side of his faithful servant.

But to do St. Francis full justice, we must take into account not only his personal sanctity, but also what his teaching and example did and will do until the end of time to inspire others. The remarkable manner in which he called people to follow him, so like to the vocation of the apostles; his way with the first members of the order, claiming their obedience and at the same time acting with considerate forbearance towards them; his and their simplicity in the service of God—these and many other things of a like nature present extraordinary points of resemblance to our Lord. He went about with a band of disciples following him, as Christ-like a figure as ever was beheld in the Church of God. The characteristics of his preaching were simplicity, fervor, spirituality and a true estimation of and consideration for man's weakness. By almost habitual ecstasies he enjoyed the vision of God even before entering heaven.

After firmly founding his Order on the cornerstone of the Gospel, St. Francis, in 1221, published the code of the Order of Penance. All the world was to become Franciscan. The chivalrous young nobleman, the poor artisan, the farmer in the field, the woodman in the forest, the high-born maiden and the lowly servant, the thrifty housewife and the lonely widow, the soldier in the ranks, the magistrates in the towns, the professors in their chairs, the emperors and kings, the bishops, cardinals and popes—all were to become Franciscan: not by leaving the world, but by following in it the rule of St. Francis. The Franciscan cord, the emblem of restraint, was seen, even in the life-time of St. Francis, in countless multitudes—in the market-place, in the universities, in the tribunals and on the thrones.

Before sending out his first disciples, St. Francis received from God a communication of what was to occur to his Order. He revealed this to them, saying: "Take courage, my children, rejoice in the Lord. Be not

cast down at the smallness of your numbers. Let not my simplicity nor yours alarm you, for God has shown me clearly that, by His blessing, He will spread this family of which He is the Father, into all parts of the world. I could wish to be silent on all that I have seen, but charity compels me to communicate it to you. I saw a great multitude coming to us to take a similar habit and to lead the same life. I saw all the roads filled with men who walked hither and hastened themselves very much. They came in great numbers, French, Spaniards, Germans, English, and from almost all nations."

And even in our day we have reason to thank God that this great Saint yet lives in his children. They have been one of the strongest pillars of the Church. Examining his rule, we find devotion and submission to the Roman Pontiff its beginning and ending. Franciscans have carried the faith into far-off and unexplored regions and brought the gospel to the benighted inhabitants. They were always and ever ready to help man and teach him his duty towards his Creator and fellow-beings, for which they received and asked no other recompense but to see God glorified through His creatures. And with the faith they propagated, art, science and literature prospered wherever they went. They made discoveries and inventions for which the world can never be thankful enough.

St. Francis is the Patriarch of missionaries. He has begotten through the gospel the largest family of missionaries the Catholic Church ever produced. Like a prolific vine his children have diffused themselves over all the world. Here is a brief record of how they obeyed the divine command: "Going therefore teach ye all nations." (Matt. XXVIII., 19.)

IN EUROPE.—It is well known that the history of the Church from the thirteenth to the sixteenth century was largely the history of Franciscan endeavor in every part of Europe. They stormed the stronghold of Satan from one end of that country to the other. In Italy, St. Anthony of Padua, St. Bernardine of Siena, St. Leonard of Port Maurice and many others were shining examples of sanctity. In Germany, where they were at first ill-treated, they soon won the hearts of the people and are loved to this day. In France, they were the first to combat the Albigenses. They carried the faith into the region which subsequently formed the vast Russian empire. With St. John Capistran they broke the power of the Mohamedans, who had already invaded Italy. With Ximenes they completed the destruction of the Saracen rule in the Spanish peninsula. In England, hundreds died for the faith which they had so zealously preached by word and example, and are at present again represented by large numbers there. In Ireland, they are firmly established, not only on its distinctly Catholic soil, but also in the affections of the people.

Everywhere, the Friars Minor rendered themselves popular by their piety, zeal and eloquence. When we think or speak of the great universi-

ties in Italy, France and England, we should recall that their golden age was when St. Bonaventure, St. Anthony of Padua, Duns Scotus, Alexander of Hales, Adam de Marisco and other learned Franciscans taught the world.

IN ASIA.—In the middle ages Europe was set on fire with zeal to rescue the holy places of Palestine from the impious Saracen. Crusade after crusade drained the military resources of Europe, and countless thousands, among them kings, princes, nobles, knights and common soldiers, perished in the enterprise. Yet, on the whole, the armaments of Europe failed, and the Mohamedans continued to desecrate the holy places. Then arose St. Francis, and trusting only in the sword of God's word, he and his Friars Minor invaded the East. His first expedition was as early as 1212, but contrary winds drove the ship on which he had embarked to the coast of Slavonia. Undaunted, he put to sea a second time in 1219, accompanied by twelve brethren. Landing at Ptolomais, Egypt, he divided his forces into twos, and despatching them into Syria, he himself and a companion came to Damiette, and passing unharmed through the outposts of the Saracen army, appeared before the sultan of Egypt. Then, tradition has it, St. Francis came into Palestine and visited the holy shrines. Certain it is, that what the armies of Europe failed to accomplish, the unarmed Saint of Assisi succeeded in doing: he and his followers gained permanent possession of the holy places in Palestine. The Friars Minor are to this day, as every pilgrim to the Holy Land can testify, pre-eminently the guardians of the sacred places hallowed by the presence of Jesus and Mary. Among the shrines entrusted entirely or in part to the sons of St. Francis are: the sanctuary of the Annunciation at Nazareth; the site of the house of Zacharias and Elizabeth, where the Mother of God first intoned the *Magnificat*; the grotto at Bethlehem, where the Savior was born; Cana in Galilee, where Jesus wrought His first miracle at the instance of His Mother; the Garden of Gethsemani; Calvary and the Holy Sepulchre.

In 1247, the Friars Minor went into Armenia, reviving the pure faith that in the course of time had become obscured by schism and heresy. At the same time they penetrated into Georgia, Persia and Tartary.

[TO BE CONCLUDED.]



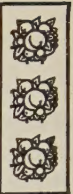
—IF IN spiritual reading you find a passage that interests you, return to it and read it over often.—*St. Bernard.*

—SICKNESS is very monotonous and almost insupportable to nature; it is, nevertheless, one of the most powerful means that God employs to recall us to duty, to make us renounce our evil inclinations, and to bestow his graces upon us.—*St. Vincent de Paul.*



Pious Union in Honor ..of the.. Holy Ghost

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical*, May 9, 1897.



A New Series of Short Instructions.

(By Rev. Fr. J. M. FINIGAN, O. S. F. C.)

VI. The Apostles' Example.

"I will not leave you orphans. And I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever." (St. John, XIV.)



THUS spoke our Divine Savior at the Last Supper, the eve of His Crucifixion. Well, indeed, has He kept His promise. For the Holy Ghost, the Paraclete, came and took possession of the Apostles on Pentecost and ever abode with them. Henceforth they became one with their Lord and Master, in mind and heart and will. Confirmed by the Holy Spirit in faith, hope and charity, they lived, labored, suffered and died in promoting the interests of Jesus Christ—the spread of the Faith among all nations. Thus did they correspond with the inspirations of the Holy Ghost.

What an example for us to imitate. The Holy Ghost came to us at Baptism and made us to be the adopted sons of God; moreover, He came at Confirmation, making us soldiers of Jesus Christ. Yet how far different is the conduct of many Christians from that of the Apostles!

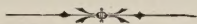
Many of us, perhaps, have reason to regret the inadequacy of our love and devotion to the Third Person of the ever adorable Trinity. If so, let us hasten to stir up the grace of faith, hope and charity within us, and henceforth to deepen our practical devotion to Him. He is the very Life of our soul—the Remission of our sins—the Pledge of our everlasting happiness. The graces of the Holy Ghost daily bestowed upon us, ought daily to be acknowledged and esteemed. These are never little or of no account, but are always great and worthy the munificence of the Donor. Few there are who return and give thanks to Him.

Let us be wise and long for God, the Author and Fount of all that is beautiful, good and true. Let us understand the value of sanctifying grace and the habit of daily prayer and Holy Communion. Let us take counsel from the successors of the Apostles, our Bishops and Priests sent us in God's Name to rule and guide us in our journey from earth to heaven. Nor ought we to fear; for if God be with us, who can be against us? By frequently hearing sermons and instructions on our holy Religion, let us increase in Knowledge; show our piety by our practical love for God and our neighbor for His sake; and fear to sin, lest we grieve our most loving Father in heaven.

Oh, ye Priests of God, filled as ye are with the Holy Ghost, the more this Divine Paraclete is known and loved, the greater shall then flourish faith and piety among your flocks.

Oh, ye Religious, who at the inspiration of the Holy Ghost have left all, like the Apostles, to follow Jesus, maké known among your peoples devotion to the Holy Ghost as an act of gratitude for your holy vocation. The Pious Union, established in His honor, will serve admirably to effect this.

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.



(For ST. ANTHONY'S MESSENGER.)

Franciscans in the Wilds and Wastes of the Navajo Country.

(By Rev. L. O., O. F. M.)

100.) *Missionaries of the Southwest.*—Does the Indian's religion make him content and happy?—Mr. Bandelier on this question.—The Indian, an abject slave.—His belief in a hereafter.—His conception of evil spirits.—Powerful medicines, implements of witchcraft, influence of fetiches.—Sacrifices among the Pueblos.—Prayersticks, dances and games.—The daily life of the Pueblo a miserable one.—C. F. Lummis on Indian religions.—The missionaries and their task.—*Missionaries of the Southwest.*—Missionaries and soldiers.



E frequently hear it asked by a certain class of philanthropists who make flying trips to Indian reservations, and who, consequently, have only a superficial knowledge of the Indian, his customs, domestic life, religious beliefs and ceremonies, etc.; why bother these people by trying to educate, civilize and christianize them? They are more happy and content in the conditions in which they are, especially when considered from a religious point of view. Why should they be made unhappy by being drawn away from the gentle and satisfying beliefs and observances of their forefathers? Why bring into their simple lives the germs of dissatisfaction hitherto unknown to them?

I have already shown what is the opinion of such an authority as A. F. Bandelier, as to the happy and satisfying influences of the aboriginal religious beliefs upon the Indians of the Southwest. To what has already been said I will add a few more corroborative quotations from his "Investigations in the Southwest," particularly since the Zuñis are, among all the Pueblos, the most strongly attached to the observances of their ancient rites and beliefs. This by way of introduction to understand

the work of the missionaries among them, and to estimate the hardships and difficulties, which accompanied their work:

"The Indian, with all his democratic institutions, in society as in religion, nevertheless is the merest, most abject slave. His life is the best exemplification of what a many-headed tyranny can achieve.' Every step is controlled by religious fear. He fancies himself surrounded by numberless supernatural agencies, and the more formulas he has against evil, the more magic he knows for producing good to himself, the safer, not the happier he feels. There is no thought on his part of retribution in the future, that is, according to his aboriginal belief. He firmly believes in immortality of the soul; but, as Mr. Cushing very judiciously remarks, only after death does man become a finished being, therefore a perfect one; consequently there is no distinct place for the good and the bad after death, except in as far as Christian teachings have tinged his original creed.

"He believes in hell, but as a Christian institution, and his soul after death, and after having performed a journey of four days and nights, goes to rest in the wonderful 'estufa' at the bottom of the lagune of Shi-pa-pu in the distant northern regions of Colorado, there to enjoy eternal bliss in the fold of 'our mother' (Sa Naya). The evil ones go to the same place, or rather, according to the degree of importance attributed to Christian religion, they either go beneath to a nondescript locality called 'el Inferno,' or they wander about adrift as witches or sorcerers. His conceptions of what evil spirits imply, goes not beyond illegitimate witchcraft. As he fancies that the spirits of the good, of his own dead relatives, for instance, return to his vicinity floating on the wind, and he holds himself compelled to feed them by scattering sacred meal or pouring on the water; so he is persuaded that evil spirits float about him, and hold communication with the hearts of living persons that are given to black magic.

"As I have already remarked, his secrets, his incantations, are practices which, having had once some empirical basis, have become distorted in the lapse of time to tricks and juggleries. Many of his most powerful 'medicines' are really of no other value than as specimens of gross superstition. So it is with his witchcraft. Plumes of the owl, of the crow, of the woodpecker, tied to bundles and fastened sometimes to splinters of obsidian,—human excrements, black corn, bones, fungi, wreaths of yucca,—are among the most dreaded implements of evil magic. And the Indian believes in their efficacy for doing harm—provided the necessary incantations accompany their handling—as much as he believes in the power of the panther fetich to favor the chase, or of the frog fetich to provide timely rain, and in the power of an animal dance to cast a spell over game, causing it to fall an easy prey to mankind. But

for all this elaborate system of sorcery the Indian knows of no spiritual head. Of course, at present, in conversation with our own race, the devil (el Diablo) is made answerable; but in his innermost thoughts the Indian has no clear idea of what a demon or a fiend is."

After these remarks Mr. Bandelier goes on to describe the different modes of sacrifices among the Pueblos; the prayersticks and their manifold use, and the various dances, some of which are grossly obscene and immoral, while others are chaste and clean, but all highly symbolical of the religious ideas of the Indians, and of magical import. Games, too, rest on some basis connected with ancient creed and belief. Even tales and stories of old may be told only in the winter time, when the rattlesnake sleeps.

"In short," continues Mr. Bandelier, "the daily life of the Pueblo Indian is a succession of performances that may be called religious, inasmuch as they are intended to keep him on good terms with the supernatural world. He craves the good will of that world for purposes of material welfare, not for his moral good, except so far as the latter is visibly conducive to prosperity. Therefore his existence is, in reality, a miserable one, in constant dread and fear of things and forces around him, whose immediate connection with spiritual powers he exaggerates or misconceives."

Charles F. Lummis, in *Spanish Pioneers*, writing about the early missionaries and their work among the southwestern and Mexican tribes, says: "Most Indians and savage people have religions as unlike ours as are their social organizations. There are few tribes that dream of one Supreme Being. Most of them worship many gods,—'gods' whose attributes are very like those of the worshipper; 'gods' as ignorant and cruel and treacherous as he. It is a ghastly thing to study these religions, and to see what dark and revolting qualities ignorance can deify."

Add to all this the topographical difficulties and physical hardships to be encountered in these regions more than three centuries ago, repeatedly mentioned and touched upon in the course of these articles, and some idea can be formed of the stupendous, almost superhuman task that lay before the missionary as he entered New Mexico, especially if his destination was distant Cibola or Zuñi. "But the Spanish apostles," says Mr. Lummis, "were equal to the task; and the infinite faith and zeal and patience which finally abolished human sacrifice in Mexico, led gradually on, step by step, to the final conversion of a continent and a half of savages to Christianity." And again: "To give even a skeleton of Spanish missionary work in the two Americas would fill several volumes."

Anyone who has read up the wonderful and perilous journeys of a Fray Juan de Padilla into the land of the Quiviras; or of a Fray Marcos de Niza in search of the seven cities of Cibola; or the lonely self-sacrifice

of a Fray Juan Ramirez on Acoma's rock; or of a Fray Francisco de Letrado among the fickle and hostile Zuñis; or the gentle zeal of a Fray Junipero Serra in California; or of a Fray Francisco Garces in Sonora and southern Arizona; or of the cruel deaths of thirty-two of the sons of St. Francis in the various pueblos of the Southwest, can make a pretty fair estimate of their monumental work and their heroic zeal and fervor.

Most Rev. J. B. Salpointe, in his "Soldiers of the Cross," gives a list of 239 Franciscan priests who worked in the missions of New Mexico, 32 of whom died the martyr's death, and says that this list is far from being complete, but that it "gives us a pretty fair idea of how numerous must have been the phalanx of the brave soldiers of the cross, the zealous Sons of St. Francis, who followed and many times outstepped, in New Mexico and Arizona, the march of the valorous Spanish Conquistadores. The soldier looked to the conquest of the lands and peoples for his king, and the missionary to the conquest of souls for heaven. Both advanced, now together and then apart from each other, but both always facing the right point, though with different views and differently equipped. The soldier brilliantly clad, mounted on his steed, with spear in hand to fight the Indian if need be; and the missionary dressed in the poor habit of his Order, walking on foot and bearing the cross, to console the conquered native, and to show him that there was One who had suffered before him, in order to win his heart and to make him happy in the other world."

(For ST. ANTHONY'S MESSENGER.)

The Venerable Fr. Antonio Margil, O. F. M.

(By **ESPERANZA.**)

IX.—WITH THE NAYARITS.—IN TEXAS.



HERE was a district in northern Mexico called Nayarit, inhabited by Indians, whom the Spaniards had found it impossible to subdue. Nor would these savages receive missionaries. At last the task of winning them was by the government entrusted to Fr. Margil. He agreed to undertake the conversion with a single companion from his college, on condition that he could offer pardon for all offenses of the past, that no Spanish official should be sent to the Indian settlements, and that the missionaries with the chief should manage all their affairs. When this was granted the servant of God, at length, fearlessly entered the Nayarit country. No sooner had the savages espied the two friars than a war party rushed down the mountain, yelling and brandishing their weapons. Fr. Margil awaited them at a large tree, his arms extended along two branches as if

crucified. The Indians halted in astonishment. The holy man went up to the chief and, embracing him, urged him not to resist the grace of God any longer. The chief refused to listen, and with his warriors returned to their haunts. The holy missionary remained long enough in the neighborhood to investigate the cause of so much stubbornness, and then departed, convinced that the misconduct of some Spaniards and the machinations of some apostate Indians were the obstacles. He proceeded to Mexico and explained the matter to the government, and then returned to his college. The tree near which he had so heroically awaited apparent death was later pointed out, as people recalled the story of his courage and devotedness. When the Nayarits had received the Gospel, the missionaries and their converts always uncovered their heads as they passed the spot.

We now have to describe Fr. Margil's activity in our own country. Texas is the state whose soil was hallowed by the footsteps of the holy apostle. The first permanent missions here were established by the Franciscan Fr. Damian Mazanet, of the missionary college of Santa Cruz, Querétaro, in 1689. In 1693 they were abandoned by order of the vice royal government of Mexico, which declined to furnish a sufficient number of efficient guards. The grief-stricken converts complained bitterly to the equally sorrowful Fr. Francisco Hidalgo for being left alone after having accepted the Gospel. Hidalgo, who was not permitted to remain, promised to return, and for this reason buried the bells and other imperishable goods until he could make good his promise. For twenty years the converts saw no missionary, and the whole country was in undisturbed possession of savages. Nor did the Spanish government take steps to secure the territory and send missionaries until a serious menace to Spanish supremacy aroused the rulers of New Spain.

The French had settled in Louisiana. Through fear of losing the adjoining country, the viceroy at last determined to make strong efforts to retain the territory of Texas for the crown of Spain. Knowing from experience that savages could not be reduced and the province secured without missionaries, he in August, 1715, gave orders that four missions should be established among the Texas Indians of the interior. Two missionaries should be stationed at each establishment and twenty-five married soldiers should act as guards. The viceroy then invited the missionary colleges of Querétaro and Guadalupe, Zacatécas, each to take charge of two missions. Among the volunteers of the College of Santa Cruz was the energetic Fr. Francisco Hidalgo, who, though an old man now, eagerly grasped the opportunity to redeem his promise to the former neophytes. The Fathers set out in 1716. Fr. Isidor Espinoza, the later standard historian of Texas, who labored among the Indians of Coahuila, was directed to lead his brethren into the new missionary field as the

presidente or superior. At Mission San Juan Bautista they waited for the Fathers from Zacatécas.

The College of Guadalupe elected Fr. Antonio Margíl for the responsible position of presidente of the Zacatécanos Friars. The servant of God with three Fathers and two lay-brothers joined the six Querétareños missionaries at San Juan Bautista west of the Rio Grande in Coahuila on April 25, 1716, St. Mark's day. After the Highmass and procession, Fr. Margíl was taken grievously sick. His condition appeared so dangerous that he received the last Sacraments. His brethren wanted to postpone their departure. The servant of God, however, directed them not to delay the expedition, but to proceed without him, inasmuch as he would join them later. With a heavy heart they obeyed. Fr. Margíl, to the surprise of all, instead of dying, recovered, and then hastened to overtake the expedition, which he did in a few days.

From the Rio Grande east the expedition took the shape of a pilgrimage rather than an undertaking for conquest. Every third day there would be a sermon, and many received the Sacraments repeatedly while the march lasted. Every day the "Alabado," or Praises, was chanted in honor of the Blessed Sacrament and the Blessed Virgin's Immaculate Conception, just as was the custom at the two colleges.

Finally, on June 27, the expedition reached the borders of the Texas Indians. Thirty or forty of them, with their chiefs, came to welcome the missionaries, of whose approach they had learned. As they proceeded, others joined the procession. When coming in sight of the main village, the banner was borne ahead. On one side this showed our Lord on the Cross, and on the other there was a picture of Our Lady of Guadalupe. All the Indians venerated the pictures on their knees. On entering the village the Religious intoned and chanted the "Te Deum Laudamus" until the procession reached the enramada or brushwood hut which the Indians had thoughtfully erected for them. Here the chant was concluded whilst tears of joy and gratitude streamed from the eyes of the missionaries.

Our Social Life Needs Christ.

There is but little religion in the social world. God is hardly recognized. Christians seem to be ashamed of their professions in society. Jesus Christ is rarely ever the topic of conversation. You do not know who are professors of religion when you get into the social world. Christians are not now known by their walk and conversation. Gossip, card-playing, theatre-going and drinking largely make up the social life today.

—THE nearer a religious confidence raises us to God, the closer His beneficent mercy brings Him to us.—*St. Bernard.*



(For ST. ANTHONY'S MESSENGER.)

The Wonders of God.

IF you are a good observer, you will find that most people through carelessness and indifference take no notice of the wonders of God in nature. Still we must confess that all nature praises the Lord, and that thousands of things in this world should excite our admiration for Him, who made them. The little insect, scarcely visible to the naked eye, the mighty and powerful animals before whom man flees in terror; the tiny plant and the majestic tree towering up towards heaven; the worm on the ground and man, the crown of all creation, all this tells us, how great God is! We see this every day, we accustom ourselves to it, and find little praise for our Creator. But when our dear Lord blessed the few loaves of bread and the fishes, and fed four thousand men with them, the multitude wondered at this miracle!

This leads me to speak of the wonderful manner in which God takes care of so many every day in the year, and gives to man from the abundance of the earth. It is true, if you only think of yourself and your family, you will find little to wonder at, for some people live almost of nothing. But if you will remember the millions and millions in the whole world, not only the human beings, but the countless birds of the air and the beasts of the field, you cannot keep from wondering, how good God really is to all creation. Four thousand people was a great number to feed out in the desert. But what is that compared to the population of the whole world? Nothing more than a drop of water in the ocean. And if you complain how hard it is to provide for yourselves and your families, must it not seem wonderful to you, that God not only gives us our daily bread, but often gives us more than we really need, and blesses us in abundance with thousands of things, that are really not so necessary as we think they are. Think of this as often as you are enjoying these blessings of God and I assure you that you will not be so neglectful in saying your prayers before and after meals, as you perhaps have been up

to now. Or is this an exaggeration when I say that it is one of the predominating sins of our times, not to pray at meals? You may be very prompt in this respect, but how many of the children of God forget the kindness of their heavenly Father, and never pray? Are you a good observer in this respect? If you are, you might feel a little voice in your heart telling you, that this remark about ingratitude to your Creator fits you to the dot! Feed your little bird, and it will sing for you; feed your dog, and he will show his gratitude; but man, with all his learning, man, the noblest of all creatures, forgets this act of gratitude, though he sees the wonders of God on all sides!

Wonderful, indeed, is the manner in which God provides for man. The animal kingdom furnishes us with so many things, that are necessary to sustain our life. And must it not seem strange that although each animal has its enemy, and that they are constantly fighting among themselves, and killing one another, there is at all times a good supply of such animals as man really needs? Many kinds of animals are now extinct, or almost so, but of the necessary animals there is an abundance in all countries. Is that not wonderful? What must I say, turning to the fruits of the earth? How many causes must co-operate in order to turn out one single crop? Rains, storms, insects, bugs and the like threaten the crops on the field, and how often does man in despair cry out that he is ruined by these elements of nature. It's the same cry every year, that there is too much rain, too much sunshine, too much what not, and still, people are not starving. Look at these things in the right light, and you will have to say that in most countries where there was starvation, people could blame themselves. It is not the will of God that people should buy up all the grain, and then fix such prices for it, that the poor man must starve; neither is it the will of God that we should be idle and let nature provide for us.

The goodness of God must teach us to make good use of our talents, our strength and the many gifts God has bestowed upon us. Above all we should learn to be faithful in our work and show ourselves worthy of these blessings of God. The more God blesses us, the more gratitude must fill our hearts, the more must we be willing to share the good things of the earth with the poor, the sick and the helpless, who are all children of the heavenly Father, who has blessed us. Teach your little children to thank you as often as you give them a piece of bread; make them work for their bread, for there are many little things that children can do without harm to their body. But give them a good example in these things yourself, especially by not wasting the gifts of God. What must people think of you, when you throw away a half loaf of bread, meat and other things that cost money and for which either you or your husband worked so hard! When God blesses some people, they know not what

to do, they spend their money as quick as they earn it, and when a rainy day comes, they have nothing to go on. Others again squander money foolishly, and then complain that God does not care for them. They remind me of a story I was told by an Indian missionary. One morning he made the rounds in the village, and heard loud crying in one of the cottages. Going in to see what was the matter, the Indian told him that they had nothing to eat and no money to buy food. The good Father gave the husband five dollars to get provisions for the family, and what do you suppose he bought? Crackers and common, brown sugar! In the evening, when the good missionary called again to see how they were getting along, he found them howling with the cramps, brought on by eating sugar and crackers and drinking water to it. This soon brought on fermentation and cramps, such as the red man never had experienced before. Do not many white people act just as foolishly as this Indian, spending their money for nonsense and then wondering why times are so hard, and why God does not multiply the bread as His Divine Son Jesus Christ had done in the desert.

So learn to work faithfully, to save your earnings, and never to squander the good things God has given you, and for which you one day must render an account. B. B.



(For ST. ANTHONY'S MESSENGER.)

Plain Truths Plainly Told.



HOPE "Our Boys" are not angry at us, because we hit a little heavy at them in the last few issues. And, in fact, I believe you are a *good* boy, and thus you got the laugh on the *bad* boys, upon whom we "set the screws" somewhat firmly. Again, we wish, hope, and pray that all Our Boys may be good, and with that laudable end in view, we made "a fist" at the bad boys, so they may take a warning and now turn a new leaf!

That Our Boys may be straight, live a commendable life and do the right thing, they must be inspired with a high esteem for their holy religion, they must take a practical interest in the Church and in Church-work.

"Being firmly convinced of the superiority of man above the brute, and of the existence of something divine within him, we should hold in high esteem all such sentiments as tend to ennoble him; and it being evident that none so much exalt him as his aspirations after perfection, after happiness, after God, we must of necessity recognize the excellency of religion, and cultivate it."

Commit these beautiful words of Silvio Pellico to memory, plant

them deeply into your hearts, and make them a rule and a guide of your whole life!

True, what Our Boys dread and fear so much is ridicule. Our good boys go to Mass on Sundays and holy days of obligation; they attend afternoon and evening services. Yes, they love to go to church.

Again, they keep the days of fast and abstinence. Not only at home, but at hotels, in the restaurants, boarding-houses, at the lunch-counters they ask for lenten meals on the days appointed by the Church.

Of course, they are observed, they are noticed, and there are too many scoffers who dare to ridicule Our Boys, who think it smart to style Our Boys hypocritical, because religious. Most certainly it requires courage, it requires a certain amount of manhood to overcome this human respect or fear of men. But without strength of will and mind we cannot acquire virtue; without a determinate will-power we shall never perform an exalted duty, and consequently, in order to be a faithful Christian, a practical Catholic, it will never pay to be a coward.

Moreover, any man of principle, and particularly so every American will respect a man who stands for his principles, political as well as religious, and the true American despises nothing more than a coward!

Our Boys should bear in mind that by their courage, by setting aside human respect, by professing their faith and religion in their walk of life, they simply and deservedly demand the respect of their fellow-citizens!

Indeed, who and what are those infidel scoffers who have the brazen effrontery to ridicule you for the conscientious practice of your holy and divine religion? Do they really deserve any consideration? Certainly no more than a vicious bulldog; just to keep out of his way in a respectable distance not to give him a chance to make a breakfast out of a piece of the calf of one or both of your legs!

Again, boys, you glory and you feel proud of your country! Yes, you would not shrink from the duty of carrying arms in defense of the "Stars and Stripes," offering life and blood on the battlefield for the glory of the glorious flag and banner of the brave and the free! At any hazard you would prove yourselves loyal patriots!

But now, should you and shall you prove less patriotism for that greatest and divine institution, the Roman Catholic Church? Should you not consider it the greatest honor to be loyal Christian patriots? Truly and surely Christian patriotism, and specifically

CATHOLIC PATRIOTISM,

is the very crown and cream of all patriotism! Religious patriotism sanctifies civil patriotism. And while heaven is greater than this earth, the spiritual world more sublime than the material, the sun brighter than the moon and all the glittering stars, thus religion is greater than any

political doctrine, including even the "Monroe" doctrine. The grand Catholic Church surpasses numerically and geographically any of the great empires or republics of the world. Why, the Catholic Church is not limited by this world, it extends into eternity, including all members and subjects of the Church militant and the Church triumphant! With patriotic pride, pride pardonable, we point to the illustrious names of Washington, Jefferson, Lincoln, Grant and hundreds of patriotic heroes and renowned statesmen. But more glorious, more illustrious are the fame and names of St. Augustine, St. Jerome, St. Chrysostom, St. Gregory, St. Anselm, and so many other holy Fathers and Doctors of the holy Catholic Church, all glorious successors of the still more glorious Apostles commissioned by the Most Glorious God-Man Jesus Christ, the Divine Savior and Holy Redeemer of mankind, the Divine Founder of the Catholic Church and the Invisible Head of His Church now and until the end of time!

May you profit by the memorable words of J. J. Rosseau: "Shun those men who, under pretext of unfolding the wonders of nature, infuse into your hearts destructive doctrines. Upsetting, destroying, trampling under foot all that men respect, they deprive the afflicted of the last consolation of their misery; they take from the rich and powerful the sole curb on their passions; they wrench from the depth of the heart the remorse attendant on crime, the hope accompanying virtue, while boasting of being the benefactors of mankind. Virtue (so they speak) is never pernicious to men. Such is also my belief, and in my opinion a proof that that which they teach is not truth."



Unselfishness the Key to Success.

Many a successful merchant will look in vain for the name of an idolized and over-indulged son, but will find that of a despised office boy, an unnoticed clerk, or an overworked and underpaid stenographer. No one will live long in the world's memory, or find a place on the honor roll, who has not done something besides selfishly grasping and holding the "almighty dollar," or working within the narrow sphere of personal interests and ambitions. Achievement is not always success, while reputed failure often is. It is honest endeavor and the effort to do the best possible under any and all circumstances, daily practice of the golden rule, scattering little deeds of love and kindness along life's pathway, and aspiration to be of use in the world that will win a place in the ranks of the elect. Fame, wealth, position, worldly honors—these have nothing to do with real success. The most successful Man that ever lived was despised of men, and so poor that He had not whereon to lay His head.

Who Was the First White Man to See Niagara Falls?



WRITING in the "*Catholic Universe and Times*" (June 3, 1909) on the ter-centenary celebration of the discovery of the beautiful and historic lake, bearing the name of the celebrated French explorer, Samuel de Champlain, Linda de K. Fulton relates a very interesting legend:

"It has been asserted by some historians that in his wanderings Champlain penetrated the forest wilds as far as the great cataract of Ni-a-gah-ra (Thunder of the Waters), because he speaks of the falls in one of his books and also gives a poem on Niagara; but the best authorities agree that it is not probable that he ever came so far, but heard of the falls from his companion and interpreter, Etienne Brusle, a French-Canadian who is generally conceded to have been the first white man to see the falls of Niagara. However, there is a still earlier tradition that the first white man to see the great cataract was a Franciscan Missionary who penetrated the western wilds so long ago that, though his good deed remains, his name is lost in the obscurity of the past. The legend runs in this wise:

"The Priest, after weeks of wandering, during which he had preached in several Indian settlements, for he knew their language, finally arrived at the great falls of Niagara and was received kindly by a tribe of redmen camped nearby, on what we now call the 'Canadian side.' Long he labored to convince them of the gospel truths, but in vain. The good Father was becoming discouraged when, as in answer to his prayers, one day the chief said to him, pointing to the island we know as Goat Island—

"That beautiful isle, which divides,
Niagara's tumultuous tides":

"'Oh, stranger from a far country, behold the sacred isle where are buried the bodies of our mightiest chieftains, it is also the abode of the Great Spirit. Many shades of the dead walk through its forest paths and no human being can pass the night there and live. If you can do it we will know that this Jesus you speak of is truly the Son of the Great Spirit and we will become Christians. I have spoken.'

"The good Father consented and one moonlit night was taken in a canoe to the head of the island and left alone in the solitude of the forest primeval. He passed the night in prayer and at dawn, when the eastern sky was radiant with rose and gold, he went to the brink of the Horseshoe Fall, and the Indians assembled on Table Rock. Seeing him alive, deeming it a miracle, all knelt and holding aloft the cross he blessed them across the gorge, and the mighty voice of Ni-ah-gah-ra—"Thunder of the Waters"—chanted a solemn amen.

"Tradition further affirms that just then an Angel form appeared in the rosy mist that ascended from the falling waters, then disappeared. Though this legend is traditionary, the Missionary may have been one of the devoted Priests who accompanied the expedition of Jacques Cartier."



(For ST. ANTHONY'S MESSENGER.)

Catholic Education in the United States.



Understanding the necessity of a Christian and Catholic education, the Church continually insists upon the expediency and need of the Catholic school, and the Catholics grasping the reasonableness of her position, try wherever possible to maintain such schools, even at the cost of much money and labor.

Besides the 12,923 Catholic churches, which the Catholics build and maintain at their own expense, they have also footed the bill for the erection and maintenance of their parochial schools. The number of such schools, kept up by the various congregations, has already risen to 4,703 in this country, representing an aggregate attendance of 1,197,913. In addition to these, there are 44,966 in 290 orphan asylums, and 154,469 in other charitable institutions, thus making a total of 1,397,348 children in Catholic schools. The whole expense for the education of these children is borne by the Catholic population, without any state appropriations, thus saving the state millions of dollars annually. What makes the burden still more irksome is the fact that the Catholic citizen must also help defray the expenses for the public schools. As is well known, this item is not a small one either. The rate of taxation in Kentucky, for instance, in 1887 was 47½ cents on each dollar of valuation, the distribution of which was: 22½ cents for school purposes, 5 cents for the sinking fund, and 20 cents for general expenditures. From this report of Kentucky we learn that, in this state at least, more than one-half of the whole revenue of the state goes to school purposes. The Catholic schools are mostly taught by members of religious communities, of which we have 12 Brotherhoods and 128 Sister-Communities in the United States alone. The burden is indeed a heavy one, but the Catholics are prepared to bear it rather than submit to the vexations of irreligious state inspectors, who undoubtedly would endeavor to cripple the religious instruction and inculcate the children with their own vapid views of God and religion.

H. T.

• —BE HUMBLE and take the lowest place. Then perhaps the master of the house will one day say to you: My friend come up higher.—*Ven. L. de Blois.*



For Our Young Folks



Trust in Prayer.

(Written for ST. ANTHONY'S MESSENGER by B.)

CHAPTER II.—(Continued).



HELLO, Larry! What's the news?" Larry ushered in a small, dark man, wizen-faced, with dark, cruel eyes.

"Hard case, Mr. La Roche, confounded hard case, and the thief is more than slick. We struck a trail twice in Chicago, but it was the wrong one."

"It seems," said La Roche, gruffly, "that your partners and yourself are not as astute as I was led to expect. True, I pay well, but only for quick and telling work."

"That's all very good, sir; but you must perceive that no one but an old and deft hand at the business could have risked this theft. Such characters are never alone, and with their natural sagacity and help from their pals, they are hard to unearth."

"This may be the one reason of your failure, you are scenting away in the distance and your quarry may be within the city limits."

The detective started, and a dark flush dyed his sinister face.

"Within the city, you say, Mr. La Roche? Pray, have you made certain discoveries, something probable—some communication—some?"—

"Nothing so definite," answered the jeweler, curtly. "I am only dwelling on the possibilities of the case, likewise on the disposition generally shown by the detective force, to fix their suspicions hundreds of leagues from the scene of the crime," said La Roche, in an ironical tone.

"Very naturally, sir, the instinct of a criminal is to get off as far as possible from the scene of his crime."

"Generally, yet there are cases on record, in which fellows have remained quietly in their homes, and at their occupations, and thus eluded discovery."

"I am inclined to promise, that far or near, you shall have the criminal before long."

"That's my expectation. When you have secured the game, the promised reward will be at your disposal," concluded the jeweler, evidently much annoyed.

The man lingered; it was clear that he was in search of funds and quite as clear that La Roche was determined to make no further disbursements until the outlook was more promising.

"Oh, the old skinflint," growled the detective, "they ought to have stolen all he had. Setting men to work, and such blamed work, without

a penny. But he's got a scent, that's plain, and he may start the hare ahead of us. Must see Peters, he's sharp certainly. We'll begin again in town and ferret out every nook and cranny."

"Ay, ay, there goes the detectives; hain't detected much, bet your life on't, old Larry'll get ahead of them. They hain't a-looking among the quality folks for their bird," chuckled the old man.

"Ah, Larry, is that you, and you were with papa a while ago, and since then he's awfully cross, as cross as a polar bear; what have you been saying to ruffle him so? Now, Larry, don't try to tell me that you'd be apt to disturb papa in his sanctum to talk about the weather."

"Not just about the weather, Miss, but the crops and 'lections."

"Come, come, Larry," and Edith La Roche smiled so kindly on the old man that he felt ready to do anything under the sun to please her. She had always been his ideal,—bright, beautiful. "Say, Larry, there's trouble brewing, it's in the very air, and I just know these horrid detectives are going to make no end of mischief and get innocent people into difficulty. I do wish papa would drop the whole affair."

"Lose the grand diamonds, Miss? Each one is worth half a dozen fortunes," said Larry in surprise.

"What of it? We can live without them. We haven't had a moment's comfort since they disappeared," complained the beautiful girl.

"That's all the fault of the young man that took them, so"—

"Young man?" exclaimed Edith, startled. "Why do you say it was a *young* man? Larry, you know something about this ugly business. Don't shake that gray head of yours! You do! Come, come, don't deny it! Tell me, Larry, then you and I'll go into partnership and settle it all smoothly, without judge or jury. Now, Larry," and she flashed on him her most winning smile.

"Great Scotts, Miss Edith, you're all off; what should *I* know, a poor, old fellow like me?"

"Do not try to deceive me, Larry, out with it, you're in the secret."

"For the Lord's sake, Miss Edith, you talk as though you thought I had made away with them pestiferous diamonds," cried Larry, in genuine alarm.

"No, no, old friend, you didn't; but you have a good guess as to who did. Larry, you have always been my great standby, when I got into scrapes about the premises, you know. You're not going to fail me now, are you?" she said, laying her shapely hand affectionately on his shoulder.

"If, if I knew how to please you, Miss, I'd do it."

"Tell me your thoughts, you have some deep ones on the subject, your suspicions might be keeping innocent people out of trouble you know."

"Mebbe getting them into it, Miss Edith, and now I beg of you,

Miss, let's leave it to the detectives, they're hired and paid, too, to find out."

"No, Larry, no; you must grant me this favor," she pleaded, but he shook his head slowly, and with an air of finality. Tears dimmed the sweet, brown eyes, bent so pleadingly upon him, for a terrible fear haunted her.

Larry, true to traditions, succumbed to the resistless power of woman's tears, surrendered unconditionally. He began his disclosures hurriedly. Edith listened breathlessly; when Reginald was named she became white to the lips, while her eyes sparkled with indignation.

"Reginald, Reginald Carrington," she faltered. "Why, Larry, you can't for a moment suspect him, the very soul of truth and honor?"

"Miss Edith, I hain't suspectin' nobody; I'm jest saying." He was not prepared for the outburst of wrath that assailed him.

"Larry Donovan, on your peril do not dare to utter Reginald's name in connection with this disgraceful business. How could you think such a thing of him? You're a very traitor. I"—

"Why, Miss Edith, you wanted to know, didn't you? I didn't want to tell," said the old servant, crestfallen.

"No wonder you hesitated in revealing such abominable suspicions. What has Reginald to do with Robert Ferguson?"

"Just this; they used to be fast friends, and since the one's bolted, the other seems down in the mouth."

"But, Larry," interrupted Edith, eagerly, "Did you speak of your suspicions to anyone?"

"Not just exactly, Miss Edith."

"But to my father?" she inquired breathlessly.

"Well, just a trifle."

The girl became deathly pale and seemed ready to swoon.

"Good heavens," Miss Edith, "what's come over you? Wait, I'll call the girls."

"Stop, stop," she faltered. "Larry, do not call anyone, it will be over in a moment. It's so sudden, it shocked me so dreadfully."

"I'm sure it did, Miss Edith, but you hadn't ought to bother about them things, leave them to the men and you enjoy yourself."

"Listen, Larry,—if you love me"—

"If I love you? what I've done all my life, ever since you've been a kiddie this high, and that's why I been booby enough to give this thing away. I wouldn't a done it for another mortal under the sun; you see"—

"You must promise me something solemnly, mind, solemnly."

"Anything, Miss Edith, to comfort you, for you're awful shaken up about it."

"Do not mention the matter to a living soul, and if papa should refer

to it again, say that you were mistaken about Reginald, you found out since that he was not feeling at all well, hence his lack of good spirits. Stupid, can't a man be on duty and at the same time feel awfully bad? I don't believe Ferguson is guilty either; certain, however, I am, that Reginald should not be implicated. I will make it worth your while to help, if necessary, in shifting the blame from Reginald's shoulders. Shake hands on it, Larry," and she pressed his wrinkled hand in her warm clasp.

Larry was completely won, he would have gone through fire to do the will of his dear young lady.

[TO BE CONTINUED.]



St. Francis Seraphicus College.



JUNE 4, the Rev. Fr. Florentine Meyers, O. F. M., of Jemez, N. Mex., entertained the professors and students with a highly interesting lecture on the Franciscan Missions in New Mexico and Arizona. Father Florentine paid a glowing tribute to the early Franciscan missionaries, gave an account of present conditions in that country afar and greatly enthused his audience for things missionary.

On the feast of Corpus Christi the students participated in the solemnities in St. Anthony's chapel, Mt. Airy, Ohio, and again, June 13, the feast of St. Anthony of Padua. On both occasions they greatly enhanced the celebration by serving at the altar and by chanting the Mass.

The annual examinations of our students were held June 14-18.

The feast of St. Aloysius was celebrated in the college chapel with solemn Highmass, sermon by the Rev. Fr. Alfred, and Benediction of the Blessed Sacrament. During Mass the students received Holy Communion in a body.

June 22 was Commencement day and closing of the scholastic year. As custom has it, the exercises were conducted in a quiet, unostentatious manner. The college faculty, a number of Fathers from the vicinity, and the entire student body were in attendance. After a few pertinent, introductory remarks by the Rev. Rector, the annual reports, diplomas and premiums were distributed. These evinced earnest endeavor and a constant making for high scholarship on the part of our students during the past ten months. After a touching valedictory by Edward Menke, of the graduating class, the Rev. Fr. Eugene, O. F. M., spoke words of congratulation and encouragement to the students, exhorting them to continue their good work and thus to bring their ecclesiastical studies to a successful consummation. These exercises over, the students repaired to

the college chapel, where benediction of the Blessed Sacrament was given. A solemn Te Deum brought the scholastic year to a close.

Following are the graduates of 1909: Michael Bachler, John Keller, Edward Menke, Louis Abt, Clarence Linfert, William Kiefer and Michael Hinssen.

The solemn reception and investiture of the candidates will take place August 15, at Mt. Airy, Ohio.

The next scholastic year opens September 7. Applications for admission should be received before August 15.

A "Prospectus," containing precise information about our Seraphic College, can be had for the mere asking. We desire to emphasize here the following points, mentioned in said booklet:

1. St. Francis Seraphic College, a private institution, has for its purpose the education of young men for the sacred priesthood in the Order of Friars Minor.

2. Applicants must be in good health and not afflicted with any hereditary or chronic disease. Furthermore, they must submit a recommendation from their Rev. Pastor or some other responsible person, vouching for integrity of character and ample proficiency in past studies.

Prospective students must have completed at least the ordinary grades of the parochial school, and, if required, must submit to an entrance-examination.

For special information address

THE REV. FR. RECTOR,
St. Francis Seraphic College,
1615 Vine St., Cincinnati, Ohio.

Obituary.

Of your charity pray for the repose of the soul of MRS. A. O'CONNOR, who died suddenly February 28, 1909, at Chicago, Ill. She was a zealous member of the Third Order and a faithful subscriber to the MESSENGER for many years.—MRS. EMMA CAROLINA RATZ (née Cook), who departed this life May 4, 1909, at St. Leon, Ind., aged 44 years, 11 months and 9 days. She had been a faithful member of the Ill. O. and a subscriber to ST. ANTHONY'S MESSENGER for a number of years.—FRANK CANISIUS, who passed to his eternal reward June 2, 1909, at San Bernardino, California, at the youthful age of 26 years, 6 months and 12 days. Interment took place at St. Bernard, O., June 9.—CLARA L. ORTH, who departed this life June 13, 1909, at Milwaukee, Wis. Having been a subscriber to the MESSENGER for many years, and a devout client of St. Anthony, she had the happiness to pass away on the Feast of the great Saint.—MISS ELIZABETH EBBING, who died June 10, 1909. She was a devout Tertiary and subscriber to the MESSENGER.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!

—ACCEPT the various painful and unpleasant things that happen to you as coming from the hand of God.



St. Anthony's Department



St. Anthony's Ever Ready Help.



OW can we explain the glory and splendor, which, like a halo, encircle the brow of one of the greatest of St. Francis' sons? Glory we all know vanishes like smoke, and in the long run time throws the mantle of oblivion over the most brilliant as well as less glorious achievements. For a moment great men will fascinate us, but then follows indifference and their whole grandeur vanishes before our eyes. But how is it that, when around us all glories give way, the renown of St. Anthony remains still fresh and unobliterated? God, indeed, had bestowed upon the humble friar of Lisbon the aureole of a great name and the splendor of a noble race; he had given him the pinions of a genius, that raised him to the highest flights of the mystic life. But in all this we do not find the reason for the love which people tender him.

To the lot of St. Anthony fell a generous heart, a heart filled with irrepressible and all-embracing tenderness. With every fibre of his noble heart he loved God; he loved also himself, but he loved his fellow-men more than himself. And now in heaven, encompassed by its glories, the flames of his loving heart have lost nothing of their intensity. He loves men, his brethren, with a purer and stronger love, and history is witness, that he ceases not to bestow upon them the plenitude of his favors. He is therefore rightly termed in the words of Pope Leo XIII. of blessed memory, "*the Saint of the whole world.*"

* * *

The Superior of the Brothers of St. John of God, whose house is situated at Paris, wrote recently the following account of a great favor obtained through the intervention of St. Anthony of Padua:

"One day, after having made my visit to the Blessed Sacrament, I stopped before the statue of St. Anthony of Padua, and made known to him that we were in great need of money, and asked him to obtain it for us. I even threatened, if he would not hear us, I would never any more address myself to him in our needs. I had hardly finished that quaint prayer, when I was called to the parlor. I left the chapel and found to my great surprise in the parlor a rich lady, a great benefactress, but one who seldom ever approached our portals. Laughingly she told me that she had not intended to see me, but her coachman had strayed into this quarter and brought her directly under our portals, and so she was happy to have the opportunity to chat with me for a moment. Speaking about

one thing and the other, she confided to me that she had intended to give 500 francs for a certain good work, but she had met with difficulties, which induced her to give up her project. 'Now, since Providence sent me to you,' she continued, 'you shall profit thereby,' and she handed me a bill of 500 francs. I told her that at the time, when her vehicle stopped before our door, I was imploring St. Anthony's help. She marveled with me at the strange coincidence, and we both gave thanks to the good Saint who had conducted all things so admirably."—(Translated from "*St. Antoine de Padoue*," by Rev. G. S., O. F. M.)

Book Notices.

The following new publications are from the press of BENZIGER BROS., New York, Cincinnati and Chicago:

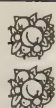
1. THE HOLY EUCHARIST AND FREQUENT AND DAILY COMMUNION. By Very Rev. C. J. O'Connell, Dean, St. Joseph's Church, Bardstown, Ky. Small octavo, 151 pages, cloth-bound, 60 cents net, postage, 6 cents extra.—The well-known author, following the leadership of our illustrious Pontiff, invites Christian souls to seriously seek and frequently receive the immense blessings our Blessed Savior laid down for them in the Holy Eucharist. He tells them of the Real Presence of our Lord in the Holy Sacrament, of the bloody sacrifice upon the Cross, and its perpetuation in the bloodless Sacrifice of the Mass, aiming to enlighten and encourage them to be more assiduous, more zealous in approaching Him in the Sacrament of the Altar.

2. THE LADY OF THE TOWER AND OTHER STORIES. Octavo, 286 pages, cloth-bound, \$1.25 net.—This is a collection of twenty short stories by some of the best known Catholic authors, most of which are little love tales, whilst others are stories of adventure and mystery. There are scenes of joy and scenes of sorrow; touches of humor and something of the weird, which leaves the reader wondering and a bit fearful. The characters are carefully drawn, natural and lifelike, fresh and inspiring, and what is specially worthy of mention, there is a Catholic atmosphere, effective but not too insistent, about the whole book.

The well-known publishers, FR. PUSTET & Co., New York and Cincinnati, have sent us an interesting little book entitled, HOLY WATER AND ITS SIGNIFICANCE FOR CATHOLICS. From the German of Rev. Henry Theiler, S. O. Cist., by Rev. J. F. Lang. Small octavo, 62 pages. Price, 50 cents, net.—The object of this book is to explain correctly the teaching of Holy Church concerning sacramentals, specifically that of Holy Water, and to encourage the faithful to the wholesome use of the same.



Chronicle of the Order



Rome.—Thursday, May 20, the solemn canonization of the Blessed Clement M. Hofbauer, the first German Redemptorist, and of Blessed Joseph Oriol, a Spanish Secular Priest, took place in St. Peter's. At 8:30 a. m. began the great procession of more than one thousand persons, among whom were 122 Bishops, and 25 Cardinals, followed by the Holy Father blessing the assembled multitudes as he was borne aloft in the sedia gestatoria. The long ceremony of the proclamation of the new Saints read by the Pope himself, the grand "Te Deum," and the Papal Mass lasted exactly five hours. The diplomatic gallery and that reserved for members of noble Roman families were thronged. The burgomaster of Vienna, Herr Lueger, was prevented by illness from being present at the canonization of the Apostle of his city, but the Viennese municipality was represented by the vice-mayor and many of its aldermen.

St. Clement M. Hofbauer was born December 26, 1751, at Tasswitz, Moravia. After many and serious obstacles, he entered the newly founded Congregation of the Redemptorists in Rome in the year 1784. After finishing his novitiate, he was ordained and towards the close of the following year sent beyond the Alps to unfurl the banner of St. Alphonsus Liguori, who was still living at that time. Finding it impossible under Emperor Joseph II. to establish a house in Vienna, he went to Warsaw in Poland, where he began his apostolic labors, which lasted from 1786 to 1808. No race, no sect, no class was excluded from the great heart of this Apostle. He gave daily instructions to Protestants and Jews. Orphanages, schools and colleges were founded, and the Saint and his companions undertook labors almost beyond human endurance. The last twelve years of his life he spent at Vienna, where he devoted his apostolic zeal to the education of children and the training of young men. When Clement rendered his soul into the hands of his Maker in Vienna, March 15, 1820, Pope Pius VII. exclaimed: "Religion in Austria has lost its chief support," and during his lifetime the same Pope had styled him "a true Apostle, a real Saint, a column of the Church." Pope Leo XIII., of blessed memory, beatified him January 29, 1888.

St. Joseph Oriol was born of humble parentage at Barcelona, Spain, November 23, 1650. His father died soon after the birth of the Saint, and his mother married a very virtuous man who took great interest in little Joseph's future, sending him to the celebrated University of Barcelona, where, at the age of 23 years, he was made Doctor of Divinity. In 1676 Joseph was ordained Priest, and for nine years he acted as tutor in the wealthy family of the Gasneri. In 1686 he made a pilgrimage on foot to Rome. In the following year he became Pastor of "Santa Maria a Pinu" in his native town. A model of zeal and charity he died there in 1702, and the people of Barcelona made his funeral an occasion for an extraordinary manifestation of their belief in the sanctity of his life and person. Pope Pius VII., who beatified him in 1806, says in his Bull of Beatification: "Blessed Joseph Oriol worked many miracles even during his mortal life: for on stated occasions people sick and crippled would gather in his Church, and there before all the multitude assembled, he would heal them and send them home rejoicing." The postulator

of the canonization has been Cardinal Vives y Tuto, a member of the Franciscan Capuchin Order.

—On the occasion of the seventh centenary of the foundation of the Franciscan Order the Holy Father has issued three remarkable documents, which were just published in a special illustrated edition of the "*Acta Ordinis Fratrum Minorum*" (May, 1909). In the first, an Apostolic letter of considerable length and dated April 11, 1909, His Holiness, in order to show his high esteem for the Order of St. Francis of Assisi, takes both the Church and the Convent of Portiuncula (St. Mary of the Angels), near Assisi under his special protection, declaring both to be the sole property of the Holy See, in consideration of which the Friars Minor shall pay an annual tax thereon in the form of "one pound of wax," to be delivered each recurring year on the eve of the Feast of the Holy Apostles Peter and Paul to the Apostolic Camera.

The Church of the Portiuncula is furthermore declared to be the Chief and Mother-Church of the entire Franciscan Order, being raised to the dignity of a Patriarchal Basilica and Papal Chapel with the extraordinary privilege of erecting therein a Papal Altar and Throne. The Fr. Guardian of the Convent annexed shall henceforth be called "Father Custos," and the Provincial of the Seraphic Province is to have his residence always in said convent. In the second document, addressed to the Most Rev. Father General, the Holy Father tenders his sincerest congratulations to the Franciscan Order on the occasion of its seventh Centenary, and graciously grants special Indulgences for the public celebration of said jubilee. In the third letter, also directed to Fr. General, he calls attention to the Third Order, praising it highly for its achievements in the past, and inviting all the Faithful to join its ranks, and to follow in the footsteps of the great patriarch of Assisi. He, furthermore, grants to Tertiaries—for all times—full participation in the good works and merits of the First and Second Order of St. Francis. In conclusion, the Holy Father bestows the Apostolic Blessing on all members of the three Seraphic Orders.

—(Correspondence, May 21, 1909.)—In the first week of May nineteen young Friars successfully made the concursus for Lector General at St. Anthony's International College. Among them may be mentioned Fr. Stanislaus Woywod, of the Holy Name Province, who received the title of Lector General of Moral Theology and Canon Law *cum laude*. He leaves many friends behind in Rome and other places of Italy who wish him success in the field of learning and literature. For several years he has been contributor and also editor of *St. Anthony's Almanac*, before coming to Rome.

—Very Rev. Chrysostom Theobald spent several weeks at Rome before the opening of the Seraphic Congress. He was received in private audience by the Holy Father, and was greatly moved by the gentleness and affability of His Holiness. During his stay at Naples he witnessed the miracle of St. Januarius. After the Congress the Very Rev. Father immediately departed for La Verna, where St. Francis received the Stigmata. Thence he will go north, visiting the principal shrines and sanctuaries of Italy, Switzerland and Germany. His innumerable friends wish him a safe journey and happy home-coming.

—The second pilgrimage of the Catholic Central Verein, led by

Mr. Nicholas Gonner, was cordially received May 15 by the Holy Father. Rt. Rev. Linneborn, C. S. C., the newly consecrated Bishop of Dacca, India, presented the pilgrims to the Pope. Among them we were glad to meet Mr. Henry Haglage, of Lick Run, and the Misses Cath. Overberg and Anna Vogt, of Cincinnati.

—After happily completing the beautiful new church of St. Joseph, in Cairo, Egypt, Fr. Godfrey Schilling is taking a leave of absence to recuperate from the many cares and labors connected with the building, and to restore his broken health. He spent a few days at Rome, thence he will pass through Switzerland and Germany, and visit his many friends in the United States. Fr. Godfrey's zeal and enthusiasm for the Holy Land and its shrines are well known. He was the builder of the College "Mt. St. Sepulchre" at Washington, greatly admired for its beauty and majestic architecture; now he has added another gem to his crown of merits by the erection of the church in Cairo. May God bless him, restore him to health and give him many more years to labor in the interest of the Holy Land, so dear to his heart.

—At Naples, on May 13, Fr. Hartmann's "Last Supper" was splendidly given under the composer's personal direction in the famous theatre, San Carlo, which was filled to overflowing. The production was repeated thrice, and probably it will be given for the fifth time in the near future, owing to the popular demand and universal enthusiasm of the Neapolitans for the Franciscan composer.

—Three members of the faculty of St. Anthony's International College have been elected Definers General at the Seraphic Congress in Assisi: Bernardin Klumper, president; Agostino Molini, Lector of Holy Scripture, and Serafino Cinimo, of the same faculty.

(Fr. H. S., O. F. M.)

Italy.—Some time ago a solemn reception and profession of Tertiaries took place at Cittadella, near Bassano, which deserves special mention. The Rev. Fr. Theodor, O. F. M., of Bressano, preached an eloquent sermon on the Third Order and its significance for our times, after which those who had completed their year of probation, were admitted to profession, and not less than 130, mostly young men and ladies, received the habit of the Order of Penance.—At *Ponte Vechio*, in the neighborhood of Magenta, 57 novices made their profession recently, and 27 postulants were admitted as novices into the Third Order.—At *Lorregiola* a solemn Triduum was preached by Fr. Girolamo, O. C., at the close of which 120 declared their willingness to join the ranks of the Third Order. Verily, our Italian brethren are giving us a splendid example!

Syria.—As a consequence of the fanatical outburst of Easter-week, the Franciscan Fathers of Northern Syria suffered many hardships and losses. At Kassab the convent, church and school of the Fathers were burnt to the ground, and a large number of the congregation murdered in cold blood by a horde of Turks from other villages in the neighborhood, who besieged the town of Kassab by surprise. The Superior, Fr. Sabbatino, O. F. M., succeeded in conducting all the women and children of the place in safety to the seaside, after a tramp of nearly twenty hours, and they were subsequently rescued by a French warship and another steamer of the "Messagerie Maritimes," lying at Cyprus. Others, under

the lead of Fr. Alexius, O. F. M., made their escape to Bagiasaz, a mission station of the Fathers in the mountains. At Knaje all the people of the village and others of the vicinity, Latins, Armenians (both Catholic and Schismatic), as well as Protestants, took refuge in the convent of the Franciscans, which the Superior, Fr. Peter Baptist, was able to defend for two days against the invading Turks, until 400 soldiers came to the rescue. At Maraasc and Aintab the convents of the Franciscans were, at latest accounts, still filled with terrified Christians, as massacres have occurred in both these places. At Latachia, a troop of soldiers arrived just in time to save the hospice and all its inmates from being burned. The hospices of the Franciscans at Alessandretta and Latachia, both seaport houses, were crowded to overflowing with fugitives from different inland villages of different rites and sects, all of whom were afforded shelter and food by the good Fathers at the risk of their own lives. It is now known that on or about April 24 secret orders were issued from Constantinople to begin a general massacre of all the Christians in Syria. Happily this decree failed of execution, owing to the fall of the ex-Sultan, but in case of a reactionary movement, the worst is to be feared again. Meanwhile the Franciscan Fathers have much to suffer for the sake of their scattered and terrified flocks.

(Fr. Paschal Robinson, O. F. M.)

Spain.—His Eminence, Cardinal Gregory Aguirre y Garcia, O. F. M., Archbishop of Burgos, has been appointed to the Primatial See of Toledo in succession to Cardinal Sancha, who died several months ago. That a humble son of St. Francis should have been chosen to occupy this exalted position is a matter of congratulation for the entire Franciscan Order.

—Our esteemed contemporary, "*El Eco Francescano*," announces the convening of a great National Congress of Tertiaries at Compostella, where the grand sanctuary of St. James the Apostle is located. The exact date is not as yet fixed, but very probably the Congress will be held during the latter part of July. The Most Rev. Father General has already sent a congratulatory letter to the Very Rev. Francesco M. Ferrando, Provincial Commissary of the Third Order in Spain, wishing him success and bestowing the Seraphic Blessing on all partakers in the Congress.

France.—Great efforts are being made in this country to propagate the Third Order, and to inspire it with new and active vigor. Congresses and Conferences are being held up and down the country, and a great deal is being done to further the interests of the Third Order. France has about 128,900 Tertiaries, amongst them some of the most distinguished Catholic laymen in the country. Indeed, so great is the power of the Third Order, that it is regarded as a formidable enemy by the Freemason Government, a member of which recently publicly denounced it in the Senate as the embodiment of the Religious Congregations and of the Church.

United States—Cincinnati, O.—The Rev. Fr. Edmund Klein, O. F. M., Rector of St. Francis Parish, this city, has issued the "Financial Report" of the Building Committee, in which an itemized account is given of all expenses incurred by the building of the magnificent new "Parochial School" on East Liberty street, and by the renovation of the old building on Vine street. The total amount spent on the new school was \$102,-

505.45, while the remodelling of the old building cost \$12,439.94. Despite these heavy expenses, the Parish has at present only a debt of \$32,386.36. The "School Building Society," founded four years ago, brought in \$30,415.58, contributed in small or large sums, which were payable either at once or in weekly installments. The good people of St. Francis Parish, always liberal and generous, have given their neighbors a noble example, well worthy of imitation!

Oldenburg, Ind.—On Tuesday, June 29, the following Franciscan Clerics were ordained by the Rt. Rev. O'Donaghue, Auxiliary Bishop of Indianapolis:

Subdeacons: Joseph Klein, Martin Hoeft, Osmund Braun, Rembert Kowalski, Matthew Popp and Thomas Ameringer.

Deacons: Lawrence Rossmann, Edward Leary, Nicholas Bissmeyer, Andrew Henze and Victor Sommer.

Priests: Edwin Anweiler, Valentine Schaaf, Roman Kramer, Timothy Brockmann and Fridolin Schuster.

The newly ordained Priests will celebrate their first Mass as follows:

Fr. Edwin, July 2, at St. Anthony's chapel, Mt. Airy.

Fr. Valentine, July 4, at St. Joseph's church, Cincinnati, O.

Fr. Roman, July 4, at St. Francis' church, Cincinnati, O.

Fr. Timothy, July 11, at St. Francis' church, Cincinnati, O.

Fr. Fridolin, July 4, at St. John's church, Cincinnati, O.

Madisonville, O.—Sunday, May 23, the Rev. Fr. Dennis Engelhard, O. F. M., preached a very instructive sermon in St. Anthony's church, this place, of which the Rev. Joseph A. Meyer is the zealous and efficient pastor, during the Vesper services, in which he dwelled chiefly on the Third Order and its significance for our times. As a result sixteen postulants received the habit of the Third Order, thus making now a total of thirty-nine members in this parish. As St. Anthony is the Patron of this flourishing parish, we hope that he will show many more the way to the Order, his Seraphic Father, founded for pious souls living in the world.

Springfield, O.—The Rev. Fr. Ignatius M. Wilkens, O. F. M., of St. Stephen's church, Hamilton, O., conducted a very successful Triduum, from May 23-25, for the Young Ladies' Sodality of St. Bernard's Parish, this city, and of which the Rev. Charles Wirtz is the zealous Director. The attendance at the various exercises was very gratifying; even at the five o'clock Mass these devoted children of Mary came in great numbers to listen attentively to the eloquent words of the well-known preacher. A special and edifying feature was the splendid singing of the hymns for Benediction and in honor of Our Blessed Mother by the *entire Sodality*. May the Blessed Virgin bless and protect them, and their good Fr. Director.

Buffalo, N. Y.—Tuesday, May 18, a very successful Triduum in honor of St. Francis was brought to a close at St. Joseph's Cathedral, this city. The Rev. Fr. Michael Mann, O. F. M., of St. Patrick's church, conducted the services each evening, and at the close of the exercises received thirty postulants into the Third Order, and admitted fourteen novices to profession. He also warmly recommended ST. ANTHONY'S MESSENGER to all Tertiaries.

At the regular monthly meeting of the Third Order at St. Patrick's,

on Sunday, May 23, eight members who had completed their novitiate, were professed, and six postulants received.

Peoria, Ill.—Sunday, May 23, nine young ladies received the habit of the Third Order Regular in the handsomely decorated chapel of the Franciscan Sisters in charge of St. Francis hospital, Glenoak avenue.

St. Louis, Mo.—(Correspondence, June 15, 1909.)—On June 25 the Most Rev. Archbishop Glennon, of St. Louis, will have ordinations in St. Anthony's church, St. Louis, at which occasion the following Franciscan Clerics will be ordained: The holy priesthood will be conferred upon Peter A. Crumbly, Julian Duschinsky, Barnabas Schaefer, Xystus Lange, Aloysius Fromm, Simeon Freitag, John Gualbert Koerner, Felician Leibeling, Benvenutus Mueller, Modestus Muennemann and Venantius Lindenberger.

Deacon's orders will be conferred upon Nicholas Christoffel, Coeldestine Strub, Faustine Hack, James Meyer, Charles Schlueter, Giles Strub, Vitus Braun, Hilarion Duerk, Cyrinus Schneider, Peter Baptist Volz, Liberatus Presser, Tiburtius Wand, Francis de Sales Werhand and Justinian Kugler.

The newly ordained priests will celebrate their first holy Mass as follows: On June 26—Fr. Barnabas, in St. Anthony's church, St. Louis; Fr. John Gualbert, in Mt. St. Rose hospital, St. Louis; Fr. Modestus, in St. Joseph's academy, St. Louis. On June 27—Fr. Peter, in St. Agnes' church, Ashland, Wis.; Fr. Julian and Fr. Simeon, in St. Augustine's church, Chicago; Fr. Xystus, in St. Elizabeth's institute, St. Louis; Fr. Aloysius, in St. Anthony's church, St. Louis; Fr. Felician, in St. Anthony's hospital, St. Louis; Fr. Benvenutus, in St. John's church, Joliet, Ill. On June 29—Fr. Venantius, in the Cathedral at Belleville, Ill. (Fr. M. S., O. F. M.)

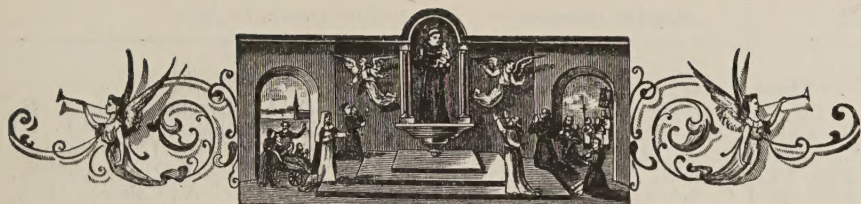
California.—The first step toward marking the entire distance of the famous old El Camino Real, built by the Franciscan Fathers in their early settlement of California, was taken last week, when a bell was erected at the corner of Morris street and the Alameda in San Jose, Cal. It was erected under the auspices of the history and land marks department of the Santa Clara Woman's Club.

Father Zephyrin, O. F. M., of Watsonville, whose predecessors established the missions, officiated at the dedication.

Rev. R. A. Gleeson, S. J., president of Santa Clara College, presided. Nearly enough money to pay the cost of erecting a second and a third; to be placed near the junction of Race street with the Alameda, has been donated by L. E. Hanchett, of the San Jose and Santa Clara Railroad Company.



—THE passport of the daughters of Jesus Christ is peace. The joy of the daughters of Our Lady is peace. We must always be at peace. Know that the virtue of patience is that which most assures us perfection; and if we are to be patient with others, we must be equally so with ourselves. May Jesus be in the midst of thy heart, and thy heart in the midst of Jesus! May Jesus live in thy heart, and thy heart in Jesus. Amen.—*St. Francis de Sales.*



Thanksgivings for Favors Received

are inserted in this column *free of charge*, provided the favor is clearly stated, the name and address of the sender given in full, and when received before the 15th of the month. If the "favor received" is not explicitly mentioned, it will be published — but under the heading of "Thanksgivings Not Specified".

Los Angeles, Cal., May 12, 1909. Thanks to the S. Heart, Our Lady of Perpetual Help, St. Joseph and St. Anthony for the recovery of a dear child dangerously ill, after promising a Holy Mass for the Poor Souls and publication in your MESSENGER. B. A. C.

Cincinnati, O., May 18, 1909. For having restored to me a lost article, I gratefully fulfill my promise by sending you enclosed alms for St. Anthony's Bread. N. N.

Germantown, Pa., May 18, 1909. Enclosed contribution was promised in case I should receive a good position. Thanks to dear St. Anthony, my petition was granted. R. D.

Chicago, Ill., May 18, 1909. Sincere thanks to St. Anthony for having rented a flat, also for several other favors obtained through his intercession. With enclosed alms for the poor students I redeem my promise. D. M. B.

Cincinnati, O., May 19, 1909. Enclosed alms for St. Anthony's Bread is in thanksgiving for obtaining a position through the intercession of St. Anthony. C. B.

San Antonio, Tex., May 18, 1909. I wish to give public thanks to St. Anthony for the successful sale of property and other favors. I enclose alms for poor students. T. F. H.

Detroit, Mich., May 19, 1909. Enclosed alms for the poor students is in thanksgiving to St. Anthony for finding a parcel lost in the mails. M. M.

San Francisco, Cal., May 19, 1909. Thanksgiving is offered to the S. Heart and St. Anthony for the obtaining of means enabling a sister to go to a Sanitarium in Southern California, also for obtaining a position. Publication having been promised in both cases, I gratefully fulfill my duty. J. S. W.

Greeley, Neb., May 21, 1909. For the recovery of my glasses, which I had lost and several other favors, I enclose an offering in thanksgiving to St. Anthony. M. D.

Winthrop, Mass., May 24, 1909. Enclosed please find an offering for your poor of St. Anthony for a safe and easy confinement, also for finding a purchaser for a piece of land and many past favors. M. G. B.

East St. Louis, Ill., May 26, 1909. I wish to return sincere thanks to dear St. Anthony for having successfully rented a double house I had vacant for a year. I enclose an alms for St. Anthony's Bread. M. K.

Lebanon, O., May 27, 1909. Enclosed alms is for the poor students in thanksgiving to God and St. Anthony for having sold my farm at a good price. W. S.

Hammond, Neb., May 28, 1909. I return sincere thanks to Our Lord, the B. V. Mary, St. Joseph and St. Anthony for the almost miraculous escape from fire on two different occasions last year. Enclosed offering is for St. Anthony's Bread. J. M.

Louisville, Ky., June 1, 1909. Sincere thanks to dear St. Anthony for the restoration of my health, which had been seriously affected for more than two years by a terrible dizziness, which seemed to be beyond all cure. After having been treated by several physicians, one of them a specialist, I took refuge to St. Anthony about three weeks ago, and since that time I have been able to do more work than I did in six months previously. With a grateful heart I will fulfill my promise. G. W. K.

New Albany, Ind., June 6, 1909. In a serious case which, if forced through by the city authorities, would necessitate the outlay of a large sum of money, which we did not possess, we took recourse to St. Anthony, and through his powerful intercession won our case. For this great favor we are sincerely grateful to the dear Saint, and enclose an offering for the poor students. W. H. D.

Attleboro, Mass., June 11, 1909. Enclosed alms is from S. M. S., of Boston, in thanksgiving for the successful sale of a house. M. C.

Thanksgivings not specified:

M. C., San Francisco, Cal.—J. W., N. Y. City.—A. M., Cincinnati, O.—C. C., H., Galena, Mo.—M. A. H., Chicago, Ill.—G. C. T., Darlington, Wis.—L. C., Cincinnati, O.—E. H., Strawn, Ill.—A. F., Hamburg, N. Y.—E. J. B., Shenandoah, Pa.—A. B. S., Attleboro, Mass.—P. E. W., Clarion, Pa.—J. R., Providence, R. I.—W. J. C., Schenectady, N. Y.—C. D., New Haven, Ind.—C. A., Calumet, Mich.—M. E. I., Portsmouth, Va.—M. M., San Diego, Cal.—A. S., Ellenora, O.—B. T. McQ., Detroit, Mich.—N. V. C., Bloomington, Ill.—J. H. B., Greeley, Neb.—R. C., Calumet, Mich.—S. M., St. Paul, Minn.—J. J. C., Cincinnati, O.—J. J. McG., Providence, R. I.—V. W., Lincoln, Neb.—A. M. M., Cincinnati, O.—A. L. G., Portland, Ore.—A. V. F., Soldiers' Grove, Wis.—N. F. W., Lawrence, Mass.

Monthly Intentions.

Recommended in a Special Manner to the Intercession of St. Anthony and to the Prayers of His Devoted Clients.

For the conversion of several persons.—To obtain good and steady employment.—Successful and speedy sale or lease of property.—To obtain a good Catholic tenant.—Restoration of eyesight.—To make a success of business.—For peace in a family.—The sale of a house.—To obtain a better position.—Cure of serious stomach trouble.—To obtain a sum of money due.—A good paying business.—Success in a profession.—Cure of dangerously sore eyes.—A good Catholic companion.—Conversion of a nephew.—Better health for a family.—Conversion of a Protestant.—Success of a young lady in a business undertaking.—Conversion of husband to the Catholic faith.—Sale of property.—Conversion of a man who does not care for his family.—To obtain the grace of charity and patience.—Successful termination of a law suit.—A friend to be restored to his good senses.—That a young man may not lose his faith.—Collection of a sum of money.—To obtain a good business opening.—Means to pay debts.—Grace of a true Christian life.—To make good use of earnings.—A faithful attendance at Holy Mass and the Sacraments.—Vocations for a community.—Spiritual and temporal welfare of a family.—To receive a letter from a certain person.—The sale of a farm.—To obtain a suitable house and lot.—God's blessing for a poor family.—To receive news from two sons who have been away for years.—To obtain music pupils.—Reform of many persons, grace to avoid evil company, become temperate and return to the practice of their religious duties.—Assistance for the poor Catholic Indian schools.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the foot of the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of ST. ANTHONY'S MESSENGER.—Conversion of sinners.—The Poor Souls.

Days of Indulgences in July.

On the 2d. Visitation of the B. V. Mary.
 On the 7th. St. Laurence of Brindisi, C. I. O.
 On the 8th. St. Elizabeth of Portugal, W. III. O.
 On the 9th. St. Nicholas and Comp. MM. I. O.
 On the 14th. St. Bonaventura, C. I. O.
 On the 24th. St. Francis Solanus, C. I. O.
 On the 26th. St. Anne, Mother of the B. V. Mary.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: ST. FRANCIS SOLANUS.